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THE WORLD CONSCIENCE

The Little States—

GREECE, Syria and Egypt have voting powers on the General Assembly of the United Nations equal to those of America, Russia and Great Britain. In theory, and indeed in practice in world affairs, the latter powers could ignore the former. America, for instance, could have followed her own independent line in Korea, if she had chosen, without looking for the support and the assent of the smaller powers. She was careful to receive the assent in the United Nations.

As soon as the Korean war had broken out the Russian representative returned to the Security Council from which he had been absent for seven months. Russia, in an emergency, was eager enough to attempt to influence world opinion. In Korea, it has been declared, America is acting as proxy for the United Nations, this is partly true. But American action is all the more powerful because she is carrying out the policy of the United Nations. One thing is clear, every great nation today desires to obtain the assent of world opinion in time of conflict. The age has long gone by when any nation, no matter how powerful, could act independently in its own interests. A clear act of aggression like that of Mussolini's in Abyssinia could no longer take place and be ignored; others not so clear of course can occur, but, by and large, the world conscience has taken a step forward as a result of the last war. The United Nations has proved to be a more effective instrument than the League of Nations because the world conscience is more responsive. The paradox is true, that in spite of the continuous seeming threat of war the moral resources against it are strong and increasing.

—And the Moral Order

If then there is such a factor as a world conscience, if great states are eager to receive, if possible on a world scale, the support of smaller states, then some dim spiritual apprehension has dawned upon the world. There is a universal moral order of which the world conscience is only in part an expression. There is something beyond force to appeal to. If that is established, then something has slipped from the hands of powerful men who deal only in power: they are no longer free, no matter how they appear to be, to act in their own devices. The time has long gone by when a Bismarck could plan in detail a limited war, as a deliberate act of policy, and be quite sure he could remain within those limits and be reasonably successful in the end. War, for the men of power, has become a leap in the dark. They cannot see its end. They cannot be sure that they will be present at the end. The moral forces of the world move in a mysterious way, but they move; and nothing is more awe-inspiring, and nothing more relevant to faith to see within the darkness impalpable forces of the spirit arising, in whose grasp the really little men (often called great) are revealed for what they are.

The Warsaw Conference

It is, of course, saddening to see the passionate desire for peace being mobilised behind Communism in such a "peace conference" as is now being held in Warsaw. It is a perversion of peace, but it would be wrong to ignore the desire. That too the powerful men cannot ignore. That too, also, is an intangible power that may turn on them and rend them. It is not certain that masses of men will march as sheep to the slaughter. And no one knows how far the faith of Communism, as a matter of life and death, is real behind the iron curtain. True it is that no mass authoritative power has yet been able to hold captive for any length of time the spirit of men. One truth remains dominant; that all the forces of tyranny, benevolent or otherwise, have not yet been able to ignore the fact that a man is a man from his spirit outwards, and not from an imposed social life inwards. The chief function of a dictatorship is to maintain itself; in order to do this it must try to mould the thoughts of men to an unchanging pattern. Men, in the long run, will not be moulded. Their nature is creative. They will break, sooner or later, any encasement around their spirits; that is the doom of dictatorships.

The Force That Will Be Triumphant

It may well be that amidst all these stupendous forces flowing through the world conscience the most dominant at the end will be the religious. The passionate attention of men is concentrated upon the economic issues. It is the five year plans, the dollar gaps, the cost of living, and the rise and fall of currency that absorbs attention through all the means of communication. But these interests, vital as they are, are only the outer covering of subtler and more penetrating interests. The fate of mankind, not in its economic sense, but in its capacity to exist in an ordered civilised life, is the absorbing idea that lies at the back of the minds of reflective men. It is what men believe about life and their own destiny within it that is moving with overwhelming, sometimes with blind passion through the world. The real call today is not for the transformation of social life, although that is real enough, it is for a living faith that reaches to the depths and heights of the human spirit. What is most needed is not a philosophy but a theology worked out in terms of a living relationship between God and man, that will impose itself in fact and truth upon the wills of men stumbling in uncertainty. The living call of the hour is for dedication to a higher religion, that will include the abiding insights of the past but without its decayed ideas and gloomy conversions.

It may well be that the most triumphant service to be given to this time is withdrawal in reflection from the outer husk of conventional existence, to the inner kernel of the relation between spirit and spirit, in order that there may be created ideas and living intuitions that will come to the rescue of men when they are needed. This is not escapism; it is the realisation of a function in a world pulsating with spiritual desire and hanging hope. Religion is not dead. Men are dead who do not realise the call made upon them in this turning point in the history of mankind.

CAN WE REASON TOGETHER?

By Mortimer Rowe

THE RESPONSE to the challenge in the Editorial of November 11th will depend entirely on our readiness—and ability—to put aside our conflicting loyalties, personal preferences and emotional appeals, and dispassionately to consider the factors, over and above those of finance, which enter into the problem of the future of the Colleges at Oxford and Manchester. Leaving out of account also, for this purpose, the work done by each college—chiefly by M.C.O. with its ampler resources—for the benefit of foreign students and research scholars, let us focus our attention upon the primary purpose of each: the training of British students for the Ministry of Religion. Thirty years, 1921-50, should be a sufficient period on which to base an impartial survey, and from which to draw certain reliable conclusions. It has been the writer's privilege to be in exceptionally close touch with both colleges for more than this period.

Now it is undeniable that whatever the origin and history of these colleges, either of them alone—M.C.O., for example—could have received and trained all the candidates for the ministry that have passed through the portals of both, these thirty years past. Eighty-three have been received for this purpose by M.C.O., and 61 by U.C.M.—144, an average of less than five per annum. This appears at least to suggest that the time is ripe for amalgamation.

In this connection, however, we are constantly reminded that M.C.O. is impartially open to students of *all* denominations. That may be; certainly the College went to Oxford proclaiming that Utopian intention; but the fact is that for thirty years not one student has entered M.C.O. to prepare for the ministry of any denomination but ours; on completing his course in 1922 only one has proceeded thither. In this respect both colleges have been doing identical work.

Let us consider, then, the net result of the period, for this is the first step towards a conviction that any scheme involving the disappearance of U.C.M. from Manchester would threaten a mortal blow to our churches. Out of its 83 entrants during the period, M.C.O. lost 17 who never completed their training; U.C.M. 6 of its 61. This serious leakage at Oxford is a permanent phenomenon; it has been appalling in the last ten years. Thirty years ago it was already a source of grave concern to the College Committee, whose report for 1921 records their attempt to provide an explanation; but the real reason was not recognised. It is to be found in the unheeded warnings of Martineau, Hamilton Thom, Frederick Nettlefold and others who strenuously opposed the move from London to Oxford, despite all the academic and other attractions of the latter University.

Moreover, this subversive tendency shows itself in the years that follow the completion of training. Out of the 66 who "stayed the course" at M.C.O., 15 either failed to secure a pulpit, or subsequently surrendered their connection, the majority entering secular occupations; out of the 55 received into our ministry from U.C.M. these thirty years past, only 6 have left it—three to enter other ministries. In the third decade of the period (1941-50) M.C.O. produced 12 ministers only, and six of these have already gone their various ways; U.C.M. has given us 18, only two of whom have dropped out of the ministry. An abnormal period, true; but the same applies to both colleges, and all through the sixty years since Manchester College went to Oxford, the "losses by the way" have been twice the percentage of those of U.C.M., explain it how one may. Each college in the period reviewed has given to our churches 50 dependable ministers, steadfastly loyal to their calling.

Is it surprising, therefore, that some of us, though trained at Oxford, should be convinced that the time has come for amalgamation; that the older and wealthier foundation, Manchester College, should take unto and into itself the younger, *but not at Oxford*; and that the splendid progress of our greatest provincial university, with its open Faculty of Theology, suggests the return of Manchester College, if possible, to the city of its origin? Space is not available to discuss the proviso "if possible".

To whom, then, is the appeal to "reason together" addressed? Thirty years ago M.C.O. had nearly 300 annual subscribers (so-called "trustees"), less than 50 of whom were ministerial alumni; by 1949 the number had shrunk to less than 100, but through a sudden accession it rose to 123, the majority of whom are now alumni. The laity, throughout the years, because M.C.O. did not stand in need of their support, have almost ceased to subscribe, and have lost the right to a vote and a voice in its affairs, in spite of appeals issued by the Committee. U.C.M. has over 300 subscribers, a small minority of whom are alumni. These are the two contrasted bodies to whom, in the last resort, the challenge to reason together is addressed. But the solution of the problem lies far beyond the mere majority votes of a limited number of persons.

THE RHYTHM OF LIFE

By John Rowland

THERE can be little doubt that, could our grandfathers return on earth, the main matter that would strike them on Sundays would be the fact that the people as a whole no longer regard a visit to a place of worship as a necessary part of the weekend.

And why has this happened? Partly, I would suggest, because of the general feeling, seeping down from the "intellectuals" to the man and woman in the street, that belief in Christianity is no longer possible for an intelligent person. Partly by the insistence on irrational dogma in so many of the churches.

Fewer and fewer people outside the Roman communion are prepared to accept the dogmatic statements which are so fashionable in our day in theological circles. And if thoughtful folk find themselves unable to believe what is taught in church, they cease to go to church.

I hold that this is a very unfortunate thing. And I can discuss the matter impartially because for years the idea of going to church on a Sunday was the last thing that entered my mind. I have written before in these columns of my personal attitude to religious problems; and here and now it should suffice to say that when I came to see that the Rationalism of my youth was too spiritually shallow for what I hope is my maturity, I was living in a district where no Unitarian or Free Christian Church was in existence. I knew the local vicar well; he was a pleasant person to meet socially; but his theology was, from my point of view, frankly incredible.

Then, for reasons with which this article is not concerned I left my home in Hertfordshire and came to live in Leeds. Most readers of the pages will know of the fine old Mill Hill Chapel in Leeds. I had come around to a more or less Unitarian theology—quite of my own volition, without any particular desire to attend a service week by week. But when I had settled down in Leeds I thought that I would like to see what the minister at Mill Hill had to say. I went; it was interesting; the music was good; the general background of the service, with a rational theology and a logical outlook, appealed to me. I went again, and again. And now—after, I suppose, some two months of churchgoing—I find that a new rhythm has established itself in my life.

That is why I say that it seems to me unfortunate that so few people nowadays go to church. I do not think that the man who plays golf or goes for a walk on a Sunday morning is doing something evil in itself; I myself (this may horrify some readers) normally drop in my local "pub" for a glass of beer on my way home from church. But I do think that the man or woman who develops a habit of attending the church service of his or her choice *regularly* (that is the point) does establish in life a kind of natural rhythm which has its ultimate effect on his or her mental and spiritual make-up. The effect on the world at large may be imperceptible; but the setting apart of an hour or two, once a week, to the consideration of higher things and the meditation on the more serious issues of life must have its ultimate influence on the individual. And, after all, nations are made up of individuals.

The problems before the world in these troubled times are many, and vastly tangled. But I am becoming increasingly sure that a full life for everyone who can benefit from it is the aim towards which our efforts should strive. And a full

life means a life with all possible means of development, physical, mental, and spiritual. Spiritual development involves the appreciation of a kind rhythm, and part of that rhythm is the weekly attendance at a service in some church, with others who share one's outlook. I am not at all sure how far that idea can be "put across" in a generation that, for the most part, regards church-going as a kind of hobby with some people, like watching football or cricket with others; but I am certain that it will be a great day for the world when the normal weekly rhythm of life once more becomes part of the background of most ordinary folk.

WHAT HAS HAPPENED TO RELIGION?

By F. Kenworthy, B.D.

THE DECAY of religion and religious observance is a phenomenon with which churches of all denominations are much concerned. In spite of the progress that Roman Catholicism has made in recent years in non-Catholic countries, there is evidence to show that taking an overall view even that powerful Church has not been exempt from the prevailing tendency whereby organised religion has perceptibly lost its hold on the great mass of the people in the Western world. This gradual loss of influence which has been sustained now over many years has resulted in much probing into the various factors which may or may not have been operative in bringing it about.

That all the vast changes in social habit and the consequent increase in the tempo of life have had much to do with religious indifference will not be denied. But that they are causes, as popular opinion all too easily assumes, is an extremely superficial view. All that they have done is to assist in a process for which the underlying causes are entirely different and which have been set in motion by the historical development of religion itself. All the so-called "counter-attractions" to religion would not have proved so attractive if before they came to be such a prominent feature of man's environment, the impulses prompting him to religious behaviour had not themselves been profoundly modified. To the question, "What has happened to religion?" an answer must be given that sets the problem in a wider context.

It is an effective description of the work of Jesus Christ to say that he came to set men free. "With freedom", said St. Paul (Gal. 5. 1), "did Christ set us free." His own people, the Jews, among whom he dwelt, and to whom from the first he gave his message, was in bondage to a religion that had become stereotyped and lifeless. The religious ideal for the Jews, as it was typified by their contemporary spiritual leaders, was in a large measure no more than conformity to rite and precept—to "Law". By the time of Jesus, the emphasis upon the cultus, and upon ritual and ceremonial, which marked them off from other peoples, and which it is claimed, with justice, had safeguarded their unique religious heritage for posterity, had become dangerously exaggerated. For the ordinary man, it meant a great burden. It was unfortunately true of Jewish religion that emphasis was laid upon the most minute matters of ritual observance, while the fundamental commandments of the Law were often ignored. From all this, Jesus Christ set man free. He replaced Law by Love. Life after the manner of Christ was not an obedience to rules, but the sincere love of God and man.

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But the freedom which was the charter of the early Christian communities, in which they truly rejoiced, and by which they were inspired to noble deeds of faith and love, did not endure in its pristine fullness. Out of the tiny groups of earnest believers, scattered up and down the shores of the Mediterranean, there developed a powerful world wide organisation. The Holy Catholic Church of the later Middle Ages was far more rigid and far more bound by "Law" than ever the Jewish Church had been in the time of Jesus. The kind of thing that Jesus had destroyed, his followers in the later centuries set up again, but far more efficiently and with much greater power. They devised the great Creeds, and they subjected men's lives to the multitudinous precepts of Canon Law. Orthodoxy laid it down that only those could be admitted Christian who believed the dogmas and conformed to the rules.

It is quite evident that in such a scheme of things, the conscience and independent judgment of the individual believer counted for very little. The creeds and dogmas of the Church settled his beliefs for him; the Church's ritual and ceremony largely determined his practice. All doubts and difficulties could be settled by authority. It should never be forgotten that for a great many people in every age this kind of religion—what Sabatier called the religion of authority—is attractive, and up to a point, satisfactory. In times of stress, and of rapidly changing moral and political standards, such as the present, men will turn nostalgically to it. Serious thinking about religion is not common and never easy, and men often prefer to have it handed to them, as it were, on a spoon, pre-digested.

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The disappearance of an infallible Church and an infallible Bible has had tremendous consequences for religion and mankind. Only in the last seventy-five years have the full effects of this fact been realised. But it has permanently changed the conditions under which religion must live and exercise its influence, great or small, upon the lives of men. It has meant, for instance, that for great masses of men and for almost the first time in Christian history, attendance at worship has been reinforced by no powerful external sanction. No compelling influence has been exerted upon men by the authority of an infallible Church, or the prestige of a priestly caste, or the fear of Hell, or the tyranny of custom. Man has had a real freedom to believe—or not to believe, and to act—or not to act—in religious matters according to his own conscience, reflection or, it may be, simple caprice. The impact of this upon the conditions in which the life and thought of religion have commended themselves to men has been immense. It has been far greater than any of the external "counter-attractions" to religion; it is clear that the churches, as the organised expressions of religion, have not as yet come to terms with it.

Hence the modern reaction. There are those today who, concerned at what is happening to religion, declare that men have too much freedom in religious matters. So they long for a return to authority. They regret they have lost the shelter of an infallible Church and an infallible Bible. But whatever temporary success this wave of reaction may have, it is not along such lines that the difficulties facing religion in the modern world will be solved. It is not surmounting the crisis; it is only postponing it to a time when the challenge will be all the more severe.

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Protestant Christianity at least will have to come to terms with the permanently changed conditions with which religion must make its appeal to the hearts of men. Christianity in its highest expression is a religion of freedom; freedom interpreted positively, not negatively; in familiar words, freedom "for" as well as freedom "from". It does not rest upon any external infallible authority, whether person, book, or church. It can never again commend itself to the world on such a basis, and it is no argument against this statement that it is the authoritarian expressions of religion which today have any measurable success. For the point is always reached when authority is radically challenged and breaks down—as in the Jewish Church in the time of Jesus, or in the Christian Church at the time of the Reformation. Once it is decisively challenged, it can never fully reassert itself. That is not to say that any religion is without authority; but the true authority does not spring from an external source; it has its roots in reason, conscience, experience, and in the accumulated wisdom of the ages, continually tested and reinterpreted in each generation. It is the hard way; it does not, at the moment, appear to be the successful way, but there it will truly be found if religion is to satisfy the deepest needs of the human spirit.

Northern Ireland (Democracy).—The Town Council and members of the British Legion were among the large congregation on Remembrance Day. The Rev. A. E. Preston dedicated a new Roll of Honour in memory of Captain William Jardine, R.E., and Flight-Sergeant John Russell. The lesson was read by Captain Robert Johnston, and a lament was played by two members of Bellony Pipe Band.

EUROPEAN PERSPECTIVE

GERMAN REARMAMENT

By Paul Egon

THE OTHER day a German hawker employing a very up-to-date method to exploit the fears of his fellows was arrested in a small town in Lower Saxony (British Zone). Touring the countryside he had sold postcards with the picture of Stalin at a price equivalent to 15s. per piece. He told the peasants that if they showed these cards during the forthcoming invasion to the Russian troops, their land would be exempted from nationalisation. The man assured the police that he had done a roaring trade with these bogus political insurance policies.

The story illustrates the deep-rooted fear of the Russians prevailing in Western Germany today. Some people will suggest a simple remedy: rearm the Germans and integrate them into a Western defence system. Now this may be a hard necessity, but it will by no means solve the German problem. Even more than other nationals, Germans are torn between fear of war and fear of Communism. But if to other nations rearmament is a necessary evil, in Germany it may mean a revival of German militarism, which would destroy all the seeds of democratisation sown during the last five years and give the Western Powers a new and severe headache. In any case the sudden change-over in Allied policy from trying to instil a taboo on all forms of military life to the new encouragement of it has increased German cynicism and bewilderment. "A German", wrote a conservative German newspaper recently, "who five years ago failed to surrender his rusty firearms and buried them instead in his garden was regarded by the Allies as a Nazi and as an enemy of democracy. A German who declares today that he prefers not to bear arms and will only don a helmet with displeasure is again considered to be a bad democrat."

Enlightened and far-sighted Germans are very worried about the consequences of German rearmament, which they regard as a severe test for the present régime. "We are doubtful", says the South German periodical *Die Gegenwart*, "if people across the Atlantic can understand the damage done to our country by the required German participation in the defence of the West, what it means to us Germans once more to have to face the problem of militarism, which with us is still a challenge to the self-confidence of the civilian. It would be retreating into a sombre position, if we failed to make the new military authority submit to the will of the people."

Dr. Adenauer the aged but headstrong Federal Chancellor who himself has little sympathy with the military, seems to be aware of the dangerous situation; for he recently dismissed from office his first adviser on security questions, General Count Schwerin, for having talked to the Press without his authorisation on the chances of German conscription. He obviously wanted to show that now the German generals are the servants and no longer the masters of the Government. But will those who come after him think likewise? And would not a powerful German army, in the long run, after reuniting the country try to regain the lost territories in the East for which millions of unsettled refugees are longing?

It is understandable that both Chancellor Adenauer and Dr. Schumacher, the leader of the Social Democrat opposition, stress the price of full Federal German sovereignty in return for their consent to German participation in a Western Defence Force. But whilst, to use a phrase of the former French Premier Reynaud, it is imperative not to lose sight of the Russian wood because of the German trees, it is no less necessary to prevent the German trees from growing too thickly and too rapidly. It needs immense skill and foresight on the part of the Allies to bring about this squaring of the political circle.

Bournemouth.—A Sale of Work and Gift Day was held on November 1 to raise funds to carry out certain necessary repairs to the fabric of the church. The Sale was organised by the Women's League, the Bournemouth branch of which was recently formed at the instance of Mrs. Redfern. The Sale was opened by Lady Wootton, whose presence and kindly interest were much appreciated. The very satisfactory sum of over £130 was realised.

FAITH AND CONDUCT

SOME day perhaps a seer will draw attention to one of the plainest facts of human existence. It is that human beings think differently—or appear to do so—about the fundamental meanings of life. It is easy enough to draw negative or cynical conclusions about this, and this has been done frequently enough by "wits" and not a few "thinkers"; but the seer is something more than a wit and a little more than a thinker, and it will be the seer's business to enable people to live with this plain fact and follow faith and certainty within it. Why one faith should necessarily cancel out another has never been adequately explained in life or in books; yet untold millions of people are cheerfully walking this earth in the belief that their faith is the one that does the trick of understanding the universe, whilst the other fellow's, if not definitely evil and therefore to be suppressed, is truncated, base, faithless and to be avoided altogether.

These reflections are caused by two books whose task it is to do something about understanding life, and the necessary task, when understanding has been accomplished, of men living together. The first book is by Mr. C. A. Richardson, *Knowledge, Reality and Life* (Harrap, 15/-). Mr. Richardson is troubled by the amount of religious exhortation that is poured out from all sorts of communications today, which in "its language and symbolism . . . simply makes no sense to most of them whom it is hoped to reach". And he attempts to overcome this obvious and tedious fact by suggesting that the important question about belief is not, "What shall we believe?" but "What shall we do, and how shall we live?" Mr. Richardson, as it were, attempts to outflank the question of faith by the question of conduct.

He propounds what he calls the "eutonic principle". This principle is one which "involves a sense of inner harmony and of satisfactory adjustment to the environment in all its aspects". If people will try to live this principle then what they believe will be of relatively little account. True, the author thinks, to use his own words, that "the question of the meaning of God is an important one", and religion too is important for "experience shows" that unless people have religion they will not find serenity and satisfaction. Care should be taken therefore that God should possess those characteristics which, when obeyed, are likely to lead to the eutonic principle. Belief, as it were, is a convenient handmaiden to conduct; and God, if that is belief, should be made to support conduct.

It is a far cry from this point of view to that of Dr. N. H. G. Robinson in *Faith and Duty* (Gollancz, 12/6). This author is a theologian, and a brilliant and careful one. Dr. Robinson thinks that conduct does not make sense at all without the concept of God, approached in the author's thesis through the reality of sin. The difference between the passionate cry "Against Thee, Thee only have I sinned and done this evil in Thy sight" and the regret or compunction of the secular moralist about moral failure is obvious enough. Dr. Robinson tries to prove that the moral problem—that of the man who wants to do right and knows that he will fail, as well as that of the man who does not trouble much about right and failure—can only be solved by this reality of sin. He rejects the total depravity notions of Karl Barth, and the allied but modified notions of Brunner and Niebuhr, and believes himself that the recognition of the universality of sin in the total human race, as distinct from the mere existence of the moral consciousness, is the beginning of the moral life.

A test for both these books is probably the central Christian concept of the Cross. It is hard to believe, for instance, that Jesus Christ had a sense of inner harmony on the Cross, or that he was adjusted satisfactorily to "environment in all its aspects". Yet this particular event has probably done more for the welfare of the human race than any other in history. Again it seems to make nonsense of Dr. Robinson's point of view to say, as he does, that the "ground of our belief in the universality of sin is the revelation of God in Jesus Christ".

Untold millions of people have never heard of Jesus Christ, and have had no opportunity of hearing of him, how then can sin be universal if it is dependent upon revelation through Jesus Christ?

Mr. Richardson's neglect of the experience symbolised in the Cross, and Dr. Robinson's attempt to elevate it, in its traditional manner, to be the touchstone of all human conduct, seem to indicate the weaknesses of the purely ethical interpretation of life, and of the limited traditional Christian one. There must be, if it can be found, a universal experience that transcends in practice most of the "faiths". *E. G. L.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—The article, "Come, let us reason together", in the issue of THE INQUIRER for November 11, contains several statements concerning the financial position of M.C.O. which need immediate correction, if the members of the Council of the General Assembly are to approach their deliberations on December 1 with a knowledge of the true state of affairs.

The accounts for the year ending September 29, 1949, show a *deficit* of £1,818, much of this non-recurring and due to exceptional circumstances. Since then various economies have been effected, and what the article describes as the "liabilities involved in its present place and structure" have revealed themselves as assets, with the result that the accounts for the year ending September 29, 1950, now in the hands of the Committee, show a balance of income over expenditure actually exceeding the deficit of last year. This balance, with the further development of present sources of income and the possible tapping of new sources should tend to increase in the coming years.

Clearly, then, M.C.O. is *not* "in the gravest difficulties", and the above figures show that it is capable of training a "reasonable quota" of ministers and of maintaining a staff equal to that of U.C.M. without selling property which is a valuable source of income; and by due economy and wise management to do this without calling on "help from outside sources amounting to thousands of pounds a year"—and, indeed, we hope, without any outside help at all.—Yours,

Harold W. Spicer.
Acting Bursar.

[The hope is expressed that the wealthier of the colleges will not require outside help.

As to this hope THE INQUIRER and others interested will be able to form an opinion when they are privileged to receive the relevant figures. The Acting Bursar will supply further help when he is able to support his general statements with factual detail.—ED.]

SIR,—All who have read your article in THE INQUIRER of November 11 must agree that as a religious movement we would fail if the perspective of its members on the question of the Colleges did not rise above the level of an emotional attachment. At the same time, an ordinary layman is compelled to ask whether a state of affairs has not already arisen where the real issues and possible solutions are obscured by the dust of a "battle" sprung upon him without warning and where some of the protagonists have been zealous in pre-judging the conclusion. Real failure may arise from another angle than that indicated in your comment: failure to face the future with resolution.

Obviously, you have attempted to approach the question from what you regard as a realistic standpoint. Alas, how often has one also heard the pessimistic claim for a case that it was based on realism! Without ignoring difficulties one might ask: "Of what worth is a religious movement in which its members can see not even a ray of hope?"

You observe that "every resource is in the Balance Sheet." Were this view taken by those responsible for ordering the affairs of most of our churches, many Causes would have been closed down long since. Are then the leaders of our free religious movement so limited in their vision that they cannot see beyond balance sheets?

Of course, that balance sheets have to be looked at, no one will deny. Merely to plan the future of our colleges by demanding the complete sacrifice of one by the delusion of "scaling down" cannot but indicate that we are not looking at the essential characteristics we should demand of a ministerial training college but simply accepting defeatism.

A religious movement rests upon its spiritual initiative and enterprise. It is hoped that the G.A. Council will display courage and resolution in taking a long view which is not hemmed in only by our present sense of financial austerity. Our churches are more likely to respond to a spiritual challenge than to settle down to prove worthiness which is governed by expediency and timidity.—Yours,

Nottingham. *E. Rowland Green.*

THE "PEACE CONFERENCE"

SIR,—Whilst the results of the General Election show that the people of this country generally are immune to Communist propaganda, yet there have been explosions, fires and explosives, and Mr. Ede may be expected to know more about their origin than the general public do.

Many people feel that the muddled and inefficient handling of the "Peace" Congress is its most unsatisfactory feature.

Surely Mr. Ede could have been supplied with a complete list of the proposed delegates long before any preparations were made in Sheffield. He could then have stated which of these would be allowed to land in this country.

When the "Peace" Congress Committee received this information, they could have decided whether the number to be allowed in warranted holding the Congress in Sheffield. And all this should have been done before erecting a marquee, booking hotel accommodation, etc.

If Mr. Ede was not supplied with such a list—and this seems likely, surely it lets him out. Otherwise he seems to have been guilty of inefficiency and injudicious handling rather than disregard of liberal principles.—Yours,

Newcastle, Staffs. *M. T. Beard.*

SIR,—You say in your issue of November 18, "If the Sheffield 'Peace' conference was in fact not a genuine conference at all but a subtle move in an ideological war, then it is for public opinion in this country to disclose this and not secret agents acting on advance knowledge".

I do not know if you have expressed any views as to the advisability of allowing this conference to be held or not, before the date of it nor have I seen any lead given by anyone in authority. In these circumstances what chance is there of the public or myself of forming an opinion on the question?

All I know is that there is a war on and when that is the case one must leave the Government to act in certain circumstances for us, as we have had to do in the past and surrender many of the things we value which unfortunately it is not easy to recover at the close of hostilities.

I could wish that the churches would take a more active part in forming public opinion.—Yours,

Weymouth. *J. E. Harding.*

UNITED NATIONS DAY

SIR,—Your correspondent, E. A. Thompson, seems to have entirely missed the point. The question is not regarding the activities or views of certain members of our churches, or what meetings a minister may address *elsewhere, after the Unitarian Church Service.* The point is, did he on U.N. Sunday *during* the Unitarian Service refer in prayers, hymns or address to the special significance of the day?—Yours,

Chingford. *Frank S. Johnson.*

THE INQUIRER

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NEWS REVIEW

AUSTRALIA

Sydney Centenary Celebrations

THE visit of the Rev. Margaret Burr to Sydney in November brought to a climax this year's celebrations of the founding of a Unitarian Movement 100 years ago in this city.

These Centenary Celebrations have extended from March to November and very happily coincided with the first year of the ministry of the Rev. I. R. Tonkin in Australia. A Centenary Year "Plan" was drawn up and launched with a Service of Dedication in March. Monthly "Bring-a-Friend" Services have been held. Special Church Services during this period included a Women's Sunday, a Youth Sunday, an Industrial Sunday and a Dramatic Service featuring a Passion Play. There have also been Special "Sermon Series" intended to illustrate the essence and the application of the Unitarian attitude to life.

The "Plan" had two Phases, the key-note of the First Phase being "Inspiration and Unity" with emphasis upon the internal strengthening of the church. This aim was achieved with the emergence of a deeper sense of unity and purpose among the active and supporting members of the congregation.

The aim of the Second Phase was "Service and Growth". It had to be recognised that in this phase the original "Plan" was too ambitious, and it had to be modified to meet the conditions of the local situation. The distances and increasing costs of travel have proved a major difficulty which has not yet been overcome.

A wide variety of "experiments", seeking to explore and meet the needs of those who are or might be interested in a Free Religious Faith have been undertaken. The responses to these have been varied. Some efforts fell on "stony ground". Among others, the monthly "Community Lectures" met a real need. But all of these experiments have been worth while, even—or especially!—those that revealed weaknesses in existing organisation and in preconceived attitudes towards the task of reaching the "unchurched multitudes".

The culmination of the "Plan" came with Miss Burr's arrival in November. An interested group of church members met her at a Welcome Social, on November 2, when Miss Burr conveyed the greetings and good wishes from the General Assembly and from the American Association on the occasion of our Centenary Year. The Centenary Anniversary Service, on November 5, was conducted by Miss Burr, and was a great inspiration to a large congregation, helped by the Broadcast talk given by her over the A.B.C. on the previous evening.

On November 6 Miss Barr gave a Public Lecture on "Life in the New India", when she outlined particularly the Basic Education now being introduced in India. As she set this against the background of the "World-wide Unity" emphasised by Unitarianism, it brought to a fitting close Sydney's Centenary Celebrations. One thing is clear and abides, the efforts put forth in this Centenary Year have proved a deep inspiration both to the members of the church and to the Revs. J. B. and Ada Tonkin.

Cambridge.—The Memorial Church has just held another successful Reunion weekend for members who have left Cambridge, this year a special invitation being extended to those resident since 1930. Coinciding as it did with Remembrance Sunday it was of particular appeal to members of the University. Hospitality was provided by members of the Church, and a Social Function was held on Saturday evening at which the guests were welcomed by the Minister and Mrs. H. Stewart Carter and Professor F. J. M. Stratton, Chairman of the Congregation. Mr. Harold Moore, President of the General Assembly of Unitarian and Free Christian Churches, brought greetings and good wishes from the Central body in London and expressed satisfaction that Cambridge should, again, be providing candidates for the Ministry. The theme of the Sunday Services centred round the significance and responsibilities of Remembrance Day. At the farewell function after Evening Service, representatives of the guests spoke appreciatively of the spiritual refreshment which they had received from the weekend and of the friendliness which was so characteristic of the Cambridge Church. Mr. W. Vaughan Lewis, Vice-Chairman, made suitable reply on behalf of the members of the congregation.

Golders Green.—Celebrations were held at All Souls' Church in the middle of October to mark the Silver Jubilee of the present building. Very good congregations attended the Anniversary Services which were conducted jointly by the Rev. Dr. Stephens Spinks, former minister, and the Rev. John Croft, present minister. The Silver Jubilee Bazaar, organised by Miss Dorothy Monks, at which the Opener was Mr. Harold B. Moore, President of the General Assembly, and the Chairman, Mrs. Sydney Martineau, resulted in a sum of £215 being raised for Church Funds. At a Public Meeting, presided over by Mr. Ronald Bartram, Chairman of the Congregation, the story of the past was told by Mr. G. J. Allen and Dr. Spinks, whilst greetings were conveyed by the Mayor of Hendon, Rabbi I. Livingstone, Dr. Dorothy Tarrant, on behalf of the I.L.D.P.A., and the Rev. John Kielty, on behalf of the G.A. A Concert given by the Hendon String Orchestra concluded the celebrations.

DR. SAMUEL A. ELIOT

The passing of Dr. Samuel A. Eliot, full of years and honour, removes from our Unitarian Fellowship a distinguished international figure, and the hearts of our people in Great Britain go out in sympathy to our Unitarian friends across the Atlantic whose loss we deeply share. A graduate of Harvard University and Harvard Divinity School, ordained to the ministry over sixty years ago in Denver, Colorado, he served with distinction important churches in East and West, until he was called to the highest honour our churches in America could bestow upon him, the Presidency of the American Unitarian Association which he held for twenty-seven years. After relinquishing this office in 1927 he became for eight years the minister of Arlington Street Church, Boston, following the death of the Rev. Paul Revere Frothingham, and on his retirement from the active ministry in 1935 he was made minister-emeritus of that important church. One of the outstanding achievements of his career must be counted the foundation of the International Association of Religious Liberals.

Samuel Eliot was richly endowed by fortune in his name, his background and his inheritance, but on this foundation so well and truly laid, he built a fine super-structure of character and achievement. Scion of a notable New England family, and son of the President of Harvard University who was a great liberal educator, he inherited the finest culture that America could give, and these gifts he placed without stint at the service of the Unitarian cause. His splendid physique, his abounding energy, his rich and resonant voice, brought dignity and strength and inspiration to every gathering over which he presided, and none could fail to catch the contagion of his eager boyishness and his sense of fun. He was one of those great souls, all too rare perhaps in our midst, who are not so much concerned with the discussing and defending of religion, as how to use it and enjoy it. To rejoice in the Lord always was natural to him because, as he once said, "it is better to sing than to supplicate, to praise than to plead".

With these endowments and his own religion of healthy mindedness, he was born to leadership, and amid strident voices and storms of human passion he kept his calmness and self-control and in the most trying moments, never appeared nervous, excited or afraid. The great deeps in him were scarcely ruffled by winds which fretted shallower natures into a mimic storm.

So he grew old with serenity and dignity, knowing well that the autumn season has its glories, that

> "There is healing in old trees:
> Old streets, a glamour hold:
> Why may not I, as well as these,
> Grow lovely, growing old?"

With reverence and gratitude we carry in unforgetting hearts, the memory of his devoted work for our sister association across the sea, and we remember too the inspiration he always brought to our English churches when he set foot on English shores.

Lawrence Redfern.

APPRECIATION

The Rev. John Hinkins and Mr. Bryan Hinkins thank the many friends who have sent messages of sympathy. It has been very helpful to hear from so many recalling how much Mrs. Hinkins had cheered and heartened them in the time of trial.

CALENDAR

SUNDAY, November 26th, 1950

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Aberdeen, Un. Church, Skene St., 11 and 6, Rev. Gordon Beverley.
Aberystwyth, New Street Meeting House, 11, Mr. D. C. Rendall.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ainsworth, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. Gill.
Ansdell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Scott.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance.

Bath, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard.
Belfast, All Souls, Elmwood Av., 11.30——, 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30, Dr. A. L. Agnew, 7, Rev. J. Radcliffe.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Miss M. Griffiths.
Billingshurst, Free Church, South Street, 11.15, 1st and 3rd Sundays, Supply.
Birkenhead, Un. Ch., Bessborough Rd., 6.30, Rev. E. W. Hill.
Birmingham, Church of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.
Birmingam, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. A. Benton.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. Wilkinson.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Supply.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
Bolton, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Tosland.
Boston (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. Chas. Simpson.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. L. Redfern.
Bradford, Broadway Av., 3.30, Rev. Dudley Richards.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock.
Bridgwater, Christ Ch., Dampier St., 11, Junior Church, 6.30, Rev. W. G. Topping.
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Church, Unitarian New Road, 11, Mr. D. B. Sceats, 6.30, Rev. F. M. Ryde.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Coram Davies.
Bristol, Oakfield Rd., Clifton ,11 and 6.30, Rev. Charles Easton.
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. Hill-Wareing.
Bury, Bank St., 11, Rev. Scott L. Johnston, 6.30, Rev. J. W. Maw.
Bury, Cheshom Unitarian Church, 10.15, Children's Service, 6.30, Mr. R. McGraw.
Bury St. Edmunds, Churchgate Street Chapel, 6.30, Rev. Wm. Haworth.
Buxton, Hartington Rd, 11 and 6, Supply.

Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Un. Church, 11 and 6.30, Rev. Eric Pitts.
Carlisle, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. Carter.
Chatham, Unitarian Church, Hamond Hill, 3, Rev. W. Hayes.
Cheltenham, Bayshill Unitarian Church, 6.30, Rev. Barbara Thomas.
Chester, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. E. Stanley Peters.
Crowborough Church., Atherton, 10.45 and 6.30, Rev. E. Glyn Evans.
Cork, Prince's St., 11.30 and (occ.), 7, Rev. W. A. Weatherall.
Coseley, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Dr. Meyer Kliegel.
Coventry, New Grest Meeting House, Holyhead Rd., 11, Children' Church, 6.30, Rev. T. J. Jones.
Crewe, Free Christian Church, Beech St., 6.30, Rev. H. L. Short.
Crowthorne, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. Francis Tebby.
Croydon, Free Christian Church, Wellesley Rd., 11, Rev. J. P. Cruse.

Derby Row, 10.45, Rev. E. E. Wheeley. Sytal, 6.30, Rev. E. E. Wheeley.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. James Gill.
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. M. Cruickshank Hawes.
Ditchling, Old Meeting House, 10.45, Rev. F. M. Ryde.
Doncaster, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. Pemberton.
Down, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Sewell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11, Dr. Meyer Kliegel, 6.30, Mr. H. Leonard.
Dunfermline, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stuart P. Wetherell.
Dursley, Un. Ch., Cambridge Rd., 11 and 6.30, Rev. Albert Whitfield.

Edmonton, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. J. Tebbs.
Evesham, Oat Street Chapel, 11 and 6.30, Rev. W. Pendlebury Phillips.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Pratt.

Gainsborough, Unitarian Ch., Trinity St., 6, Rev. H. W. Kenwell.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Henry Smith.

GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road. 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Miss B. A. BEARD.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
HULL, Park St. Ch. (Un.), 11, School Service, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Discussion Group.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MURRAY.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, Rev. H. H. CHEETHAM.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPENDER.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GREEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Supply.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. FRANK JOHNSON.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Un. Ch., 6.30. Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28, Bell Street, Edgware Road, 11, Rev. T. L. JONES.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Mr. ELWYN DAVIES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Mr. F. MILLER.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LITTLE ST. ARMES (ANSWELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHAPMAN.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MANSFIELD, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SUMMERLY.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Fallowfield, Dob Lane Chapel, 10.15, and 6.30, Rev. J. PEERS.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30. Rev. F. COTTAM.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. A. M. BOWDEN.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DUNN.
MANCHESTER, Rusholme St. Mission, 6.30, Rev. A. J. HOBLE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOSTER.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. PRITT.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HIBLEN.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15., Rev. A. E. MOBBS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster.)
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. CLEWS.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. F. SOKELL, 6, Goodfellowship Socy. Service and Meeting.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. H. J. MCLACHLAN.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knights' Hill 10.30 and 6 Rev. W. HILL WARDING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 3.15, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. Alan R. Taylor.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45, and 6. Rev. WILLIAM MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM HEER.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Pulwood Old Chapel, 11, Mr. W. E. WALKER.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6.30, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HANDLEY.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45, No Service, 6.30, Mr. ERIC WILD.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. J. UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KIMBLEY.
TEDDINGTON, Old Meeting House, Ashford Rd., 6.30, Rev. G. KINSEL.
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45, and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. ERNEST W. HILL, 6.30, Rev. GRACE MEWBURST.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DENTON.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, November 26th, Rev. E. G. LEE.
WEST BROMWICH, Lodge Road, Church, 6.30, Mr. S. BENNETT.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KNOP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SHARPLES.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

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Auckland, Unitarian Church, Waverley Rd., 11 and 7, Rev. E. H. Morris.

Wellington, Unitarian Free Church, Tidd's Buildings, 220 Lambton Quay, Supply.

Transactions of the Unitarian Historical Society

Vol. IX Part 4 1950

Editor—Dr. H. McLachlan

Contents:

The importance of the Seventeenth Century in Unitarian History — *H. Lismer Short*
Unitarians and Bedford College — *Dorothy Tarrant*
A Farmer's Chapel Going — *James Mason Bass*
Reviews and Our Contemporaries — *The Editor*
Record Section and Notes
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